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State of the Gipsies.

An Historical Survey of the Customs, Habits, and Present State of the Gipsies; designed to develop the Origin of this singular People, and to promote the amelioration of their Condition. By John Heyland. 8vo. pp. 266. From the British Review, for February, 1819.

The intimate connection of the Gipsies with India, which has been lately traced in the most satisfactory manner, through their language and customs; and the light that has been recently thrown on that subject by some able papers in the late Volume of the Bombay Literary Society's Transactions; has induced us to select this interesting topic for our pages of to-day, under the assurance that there are few Indian readers to whom it will not be acceptable.

One of the chief advantages of a free government lies in the scope which it gives individuals, to extend their efforts and aims beyond the immediate circle of their private interests. We naturally love a large sphere of action. Even those who believe that self is the centre to which we refer every thing, must admit that we have a pleasure in widening the circumference by which the limit of our operations is marked. But the chilling influence of absolute power is fatal to this germ of noble actions. The subject of an arbitrary government is habituated to regard his domestic affairs as the sole concerns in which he ought to interfere; a single step further would be deemed a trespass upon sacred ground; for if men meddle with any thing beyond their private occupations, will not the mode in which they are ruled be the subject to which they will first direct their attention? Individuals therefore find it dangerous to seek to extend their activity to concerns of public moment; and even were there no danger in the attempt, they would soon be discouraged by its inutilty; for in accomplishing public objects, what can be done by a single man is of little avail;—the co-operation of many is for the most part requisite; and such co-operation cannot be safely allowed, where the government rests on principles hostile to freedom. Thus arbitrary power crushes with its dead weight every generous purpose and aim, till it destroys by its long continued pressure that elasticity of soul which is continually threatening it with destruction.

But under free governments every man is accustomed to extend his views beyond the limit of his private affairs: he has no inveterate habits of thought to check him from entering upon plans of public exertion: he is already accustomed to act in concert with others, and consequently he is not deterred from aiming at great ends, because his single power can do little to accomplish them: if the purpose is praiseworthy, he relies with confidence on the necessary co-operation. Thus, objects of great general utility are effected, without throwing any burden on the government of the country, at the same time that the character of the people is raised to a higher level. It is to this cause that we must ascribe that bolder spirit of enterprize, and that ambitious benevolence, which distinguish our own country. In other countries, whatever is beyond the power of a private fortune must be done by the state, or it is not done at all; England, on the contrary, abounds with public institutions, and public works of every kind, which, with very few exceptions, were created and are maintained by associations of individuals. We explore distant countries; we distribute to every quarter of the globe that book which contains the words of life; we send expounders of its precepts to the most distant regions; we contribute to remedy the miseries which the ravages of war have inflicted of foreign countries; we educate the offspring of those depressed classes who are unable to procure the benefits of instruction for their children; we relieve the wants of poverty with so liberal a hand, that the distress of one extremity of our empire is often alleviated by the charity of the other;—and all this, and much more, is effected, not by men who have the management of the resources of the state, but by the union of private individuals. It is to the free form of our government that we owe the habits of thought and feeling which are displayed in a mode so beneficial to ourselves, and so honourable to human nature. The spirit of our political constitution is here aided by the influence of the press, which presents kindred minds with the means of recognizing each other, of combining their efforts, and of infusing their sentiments into all around them; so that printing may fairly boast of having enabled the arm and the voice of charity to reach to quarters where her hand would not otherwise have been seen, nor her supplications heard.

These observations were suggested and illustrated by Mr. Heyland's work. This gentleman's attention was excited by the peculiarities in the habits of life and in the character of the Gipsies; and his benevolence raised in him the wish, that they might be brought from hovering upon the borders of civilized life to dwell within its pale. A private man might wish, but could he without folly attempt, to work a change in the condition of a whole race? Mr. Heyland thought he might; he saw that he could at least draw the attention of his countrymen to this tribe of wanderers; he could place the subject completely in their view; and when once that was done, many, he knew, would join him in the "labour of love." He therefore applied himself to procure information concerning the situation and habits of these wanderers; and has communicated the result of his inquiries in the book which we shall now introduce to the notice of our readers. The subject of it, to say nothing of its moral importance, is, when considered as a topic of mere historical research, far from being devoid of interest.

The first appearance of this people in Europe was towards the beginning of the fifteenth century. In 1414, they arrived in the Hessian territories; and within four years spread themselves into every part of Germany, penetrating even into Switzerland and the country of the Grisons. From the latter province they soon entered Italy, where, in 1422, we find them in Bologna, on their way to Rome: in 1427, they had reached Paris. The southern countries of Spain and Portugal soon attracted them in multitudes;—even the rigorous climate of the regions to the north of the Baltic did not deter their approach. England, probably from its insular situation, seems to have been one of the countries which they were latest in visiting: we meet with no certain traces of them here, till nearly an hundred years after their first appearance in Europe.

The name by which the new visitors were distinguished was derived, in some places, from the quarter whence they were supposed to come. Thus in France, they were Bohemians; in Sweden and Denmark, Tartars; in England, Portugal, and Spain, Egyptians: the Arabs gave them an appellation expressive of their thieving disposition. Tzigany is the name by which they are known in the Eastern parts of Europe, and, with slight variations in different regions, seems to be their appellation wherever they are found in Asia.

At their first appearance among the nations of the West they appear to have been distributed into herds under the command of chiefs. They pretended to be pilgrims, and their pretence was for some time believed. Pasquier has copied from the journal of a Doctor of Divinity in Paris, an account of the horde which arrived there in 1427. They said, that they came from lower Egypt, where they had been forced by the Saracens to renounce Christianity, which they had been before compelled to embrace; that the Emperor, the King of Poland, and the neighbouring princes, had obliged them to travel to Rome; and that, in the course of their wanderings, besides the loss of their King and Queen, their numbers had been reduced from 1200 to 120. "Nearly all of them," says Pasquier, "had their ears bored, and one or two silver rings in each, which they said were esteemed ornaments in their country. The men were black, their hair curled; the women remarkably tall, all their faces scarred, their hair black, their only clothes a large old shaggy garment tied over their shoulders with a sash, and under it a poor petticoat. Among them were women who, by looking into people's hands, told their fortune, and, what was worse, picked their pockets of their money." Their pretensions to divination seem to have been favourably received; for the Bishop of Paris found it necessary to excommunicate all who consulted them, or put any faith in their predictions.

Whether it was that they were at first too inconsiderable to attract the attention of governments, or that they were looked upon as passing strangers, whose stay would be of such short duration that particular laws concerning them were superfluous, they journeyed for some years unmolested; but at length they began to be viewed with a suspicious eye. Governments, finding that they were never free from some of these wandering hordes, could no longer overlook them. The prophetic skill to which they laid claim, the pretended enchantments which they practised, made them odious in every settled and civilized state; the robberies of which they were accused, constituted a still stronger ground of aversion; and they were suspected, though probably without much reason, of maintaining, in the course of their migratory life, a traitorous correspondence with the Turks. Influenced by one or more of these motives, there is scarcely a state in Europe which has not endeavoured, and endeavoured in vain to rid itself of the Gipsies. In 1492, Ferdinand tried to expel them from Spain; his want of success is

amply proved by the continued persecutions of Charles V. and Philip II. In 1500, an edict for their expulsion was promulgated by the Diet assembled at Augsburg; similar edicts were passed in 1530, 1544, 1548, 1551, and on several subsequent occasions: all were alike ineffectual. In the course of the sixteenth century, many efforts to expel them were made by various states of Italy, but at last it was found necessary to tolerate them, under a restriction, that none of them should remain more than two nights in the same place. This sage prohibition may be taken as a very fair specimen of the approved mode of curing political evils in those days. Francis I. endeavoured to drive them out of France. In 1561, the states of Orleans ordered them to be chased away with fire and sword; a measure which, with all its violence, appears to have been as nugatory as the edicts of the German Diet, since a similar decree was issued in 1612. Ordinances to the same effect were published by the United Provinces in 1582; and by Sweden in 1692, 1723, 1727. Nor did England afford them a more hospitable place of sojourning, than the Continent. In the twenty-second and twenty-seventh years of Henry VII, statutes were enacted against them; and in that reign they seem to have been frequently transported out of the kingdom at the public expense. Under Mary and Elizabeth the laws against them were made more severe; and were afterwards acted upon with so much rigour, that, only a few years before the Restoration, thirteen Gipsies were executed at one Suffolk assizes. In Scotland a very harsh law was passed against them in 1579, which was enforced by subsequent acts. But at that time laws were in Scotland little more than an empty name; and the supreme authorities were, at first at least, so far from being alert in suppressing the Gipsies, that in 1553, a writ was granted in favour of John Faw Lord and Earl of Upper Egypt, who, in the subsequent year, obtained likewise a pardon for murder; and in 1594, a writ of privy seal was issued to support him, or a successor of the same name, in the execution of justice upon certain persons of his company who had rebelled against him, deserted him, and disobeyed his commands.

The causes of the failure of all these attempts to expel the Gipsies may easily be discovered. The execution of such laws necessarily depended on the alertness of subordinate provincial functionaries, who could not be expected to display much activity where no motive to exertion existed. If the persecution became hot in one district, the objects of it easily migrated into another, where more mild or more slothful magistrates administered the laws. Even when they fell into the hands of official authorities, what was to be done with them? Man was not barbarous enough for indiscriminate massacre; he could only conduct them to the limits of his own district, satisfied if he freed it from the nuisance, without caring how he loaded his neighbours. Even if a whole kingdom had exerted itself in the work of expulsion, the result would have been nothing more than the accumulation of them in the adjacent countries, from which they would be ready again to disseminate themselves, when the short-lived zeal was passed. To have exterminated the wanderers, nothing else would have been sufficient than a resolution of all the princes of Europe, at one and the same time to seize the Gipsies within their respective dominions, and either to put them to the sword, or to transport them to some region at a distance from the boundaries of our quarter of the globe. This plan, certainly inhuman, and perhaps impracticable, was never attempted; and the result is, that at this present day, Gipsies are found in every European kingdom, in almost every part of Asia, and even in Africa; and every where with a similarity of features, customs and language, which evidently proves them to be of one common lineage.

Two inquiries naturally occur concerning a race marked by habits and fortunes so singular: What was their origin? What is the cause of their unsettled and migratory course of life? The general opinion with respect to their origin has always been, that they were Egyptians, driven forth to wander among strangers, when their native country was overrun by the Turks. This notion is supported by the name which from the first distinguished them in many parts of Europe,—by the account which the party who arrived at Paris in 1427 are said to have given of their adventures,—and by the traditions still subsisting among the vagrant hordes of England, who always refer to Egypt as their primitive home. These circumstances however, are not conclusive. The narration which we have quoted from Pasquier contains several circumstances which could not have been true. Whether the errors arose from the falsehood of the relations given by the Gipsies, or whether the Doctor of Divinity who is Pasquier's authority put into their mouths what he himself believed, or general report asserted of them, we cannot pretend to ascertain. That narration, therefore is no proof of their origin; though it is, no doubt evidence of what that origin was in the fifteenth century supposed to be. The tradition which still subsists among the Gipsies of England is equally unsatisfactory. It is not accompanied with any details; they suppose that their ancestors came from Egypt; and this supposition is sufficiently accounted for by the similar belief which prevailed at their first appearance. The whole of the proof, therefore that they, originally proceeded from Egypt is contained in the single fact,—that at first they were in some parts of Europe believed to be Egyptians, and named accordingly. This belief may perhaps be traced to the transactions of the crusades, which by rendering Egypt familiar to the minds of the nations of the West, might incline them to refer to that country, or its vicinity, whatever was indisputably Eastern. The opinion might be encouraged by the name which the strangers bore. Throughout Asia, as we have already stated, they are styled Tziganys, with an occasional variation of a letter or two in different regions. That the Asiatic appellation should have been transformed into the familiar name of Egyptian, will not appear incredible, when we consider that it became Siganos in Portugal, and Gitanos in Spain. The corruption is not greater than what

Egyptian has suffered in passing into our English name Gipsy. But, without trusting to the treacherous aid of conjectural etymology, the notion that Egypt is the native country of the Gipsy, from whatever circumstance it first arose, appears to us to be attended with insuperable difficulties. The reason assigned for their migration is the invasion of the Turks: yet at the time when the Gipsies made their appearance, Egypt was under the dominion of the Mamelukes, who kept possession of it, till it was wrested out of their hands a century afterwards by Selim I. The Gipsies have, and always had, a language of their own, which is probably nothing else than a corruption of the dialect of their primitive abode: this language, however, bears no resemblance to the Coptic. Lastly, Gipsies are found in Egypt, where they lead the same wandering life as in Europe, and are regarded by the natives in the light of strangers not less than they are in England. This single circumstance is of itself decisive against their Egyptian extraction.

A more probable account of their origin is, that they are Hindoos forced to abandon their native land by the conquest of Timur in the beginning of the fifteenth century. This opinion, though not very favourably received when it was first promulgated, seems now to be established by evidence as strong as the nature of the subject will permit. The cause of migration which it assigns is adequate: the time of the operation of that cause agrees with the time of the appearance of the Gipsies in Europe; and the features, the language, and customs of the Gipsies, all lead the inquirer to place their original residence in Hindoostan. Their resemblance in features to the Hindoos is obvious to every one: it is so striking, that the soldiers of the English army, which expelled the French from Egypt, were universally surprised to find the exact Gipsy cast of countenance in the women who had accompanied General Baird's troops from our Eastern possessions. The similarity of language, though a less prominent, is a still more weighty proof. It was long imagined, that what was called the Gipsy tongue, was merely a jargon made up of slang phrases: this supposition was never founded on any solid reason; it was fortuitously adopted by ignorance, too lazy to inquire, and too presumptuous to think inquiry necessary.

The fact, however, is, that the Gipsy tongue, instead of being a collection of cant terms invented for the purpose of concealment and imposture, is a peculiar dialect which prevails, with slight variations, among all the tribes that are scattered over Europe and Asia. Grellmann seems to have been the first who suspected that it bore an affinity to the dialects of Hindoostan; and upon a comparison of it with the vocabularies of some of those dialects, he found in so many instances a complete identity, and in so many more a close resemblance, of the terms employed by the Gipsies and the Hindoos to denote the same things, that he concluded this supposed arbitrary jargon to be one of the languages spoken in the Eastern peninsula, not more corrupted than the lapse of time, the distance of place, and the untoward fortunes of the race who speak it, would lead us to expect. Marsden, and many other able oriental scholars, have proved the same point still more copiously and satisfactorily. Even English gentlemen, whose residence in the East has given them only a smattering of the native tongues, find that they know many of the Gipsy terms, and that the Gipsy, on the other hand, understands many Hindoo words. To affinity of language, we must add similarity of customs. One of the most striking instances of this similarity, is the preference which both the Gipsies and the mixed castes of Hindoos give to the flesh of animals that have died of distempers. They agree likewise in the reason which they assign for their predilection,—that what God kills must be better than what dies by the hand of man.

Those who make Hindoostan the original abode of the Gipsies have commonly supposed that they belonged to the cast of Suders. The supposition is not perhaps quite correct. We should rather conceive them to be the descendants of some of the numerous mixed classes which have been formed by the undue intercourse of men and women of different castes.

Supposing their origin to be now ascertained, the next inquiry is, what cause has perpetuated their migratory habits? Why have they not, in the course of years, been mixed up with the great mass of society? The answer to this question is to be found, not in any supposed peculiarity in the original frame of their character, but in the circumstances to the operation of which they have been always subjected. When they first appeared in Europe, they formed small communities, strongly marked with peculiarities of feature, of language, and of customs. They were every where viewed with aversion and suspicion, or with contempt; every society repelled them; there was no nation, therefore, of which they could become a part. The persecution which they experienced compelled them to seek safety in a constant change of habitation. In Italy we have already seen that they were forbidden by law to remain longer than two nights in the same place. Even where they were not molested by the public authorities, they were for the most part excluded from all the regular modes of industry; so that they were obliged to have recourse to those precarious means of subsistence, which are incompatible with a fixed habitation. The sons were necessarily brought up in the mode of life which their fathers pursued: thus the race has been preserved distinct in the various countries which it has visited; and the Gipsies continue to be aliens and wanderers in every part of Europe and Western Asia.

Does any one think, that though the hordes were not at once absorbed into the general mass of population, they might have been expected to dwindle gradually into decay by the successive desertions of individuals? The line of distinction between the Gipsies, and the nations among whom they dwelt, was too strongly marked to allow such an event to take place. The Gipsy who deserted his horde was an outcast in nature; the society of the country where he had no found himself had no place for his reception; he had no

pursuits by which he might earn an honest subsistence; he had neither friend nor companion. While he adhered to his tribe, he was at least one of a community, though of a community whose lot was little enviable; he could gain nothing by deserting it, and would necessarily lose the pleasure of living with his fellows. In such circumstances, and under the influence of such motives, the race was not likely to moulder gradually away; though it might sustain a few losses, where an opportunity was afforded to its members of entering into the beaten tracks of industry. Such, for instance, might be the case in some parts of Spain, where they were in the habit of carrying on the trade of vintners; and in the northern parts of Syria, where, in Pococke's time, they were engaged in the manufacture of a coarse species of carpet stuff.

The care of governments might no doubt have contributed, in some degree, to remove the obstacles which excluded the Gypsies from civilized life; but they were long persecuted by the states within whose dominions they resided; they were afterwards allowed to sink into total neglect; or if at any time attention was directed towards them, the measures pursued were ill calculated to effect a permanent improvement in their condition or habits. The policy which the House of Austria has followed with respect to them, is sufficient to show, that it is often better to be neglected by the sovereign power, than to be the object of its anxious care. In the Austrian dominions they were very numerous, especially in Hungary and Transylvania. In Hungary, the petty tribes had each its own chief; and four waywodes presided over all. In Transylvania, the hordes elected inferior waywodes, who all acknowledged the jurisdiction of one superior chief. They were far from being deficient in industry. Some were workers in iron; other were turners and carpenters; some were gold-washers; and paid an annual tax for the privilege of following the occupation. Where the mildness of the climate rendered shelter unnecessary for animals during the winter, they were breeders of horses, as well dealers in them.

The Imperial Court resolved to improve their condition. Accordingly, in 1768, their appellation was changed; and they were forbidden to speak their own language, to elect judges, to live in tents, to wander about the country, or to deal in horses. They were to use the dress of Boors, to put themselves under some territorial chief, and to settle in villages and cities, where they were required to build decent houses, and follow reputable trades. The Imperial Legislator forgot, or never knew, that the laws of nature, and the laws by which the industry of civilized life is regulated, will not bend to the arbitrary pleasure, even of a monarch. Canute's command to the sea to advance no further, was in reality not more extravagant, than an edict ordaining that a class of people who had been brought up from their birth in habits of a very peculiar nature, should, at a given moment, completely change their customs and their mode of life, though nothing had been done to effect any previous alteration in their sentiments and prejudices, their likings and aversions. And even if all the Gypsies in Hungary had, in obedience to their Sovereign's mandate, laid aside their long confirmed habits, and severally entered into reputable trades, what trades would have furnished immediate employment to a sudden and immense influx of population, exceeding probably fifty thousand in number?

In the British dominions the Gypsies have been for a long time so completely neglected, that it was no easy matter for Mr. Hoyland to gain any information concerning them. He limited his inquiries to England and Scotland. For information concerning their state in Scotland, he applied by circular letters to the sheriffs of the different counties. From the returns it appears that in a great part of Scotland no Gypsies are to be found; and that in the counties which they occasionally visit, or in which they reside, the pure Gypsy race has been corrupted by the intermixture of other vagabonds. A very particular and interesting account is given in a letter from Mr. Smith, one of the magistrates of Kelso, to whom Walter Scott advised Mr. Hoyland to address himself, of a Gypsy colony amounting to 109 men, women, and children, who have been long settled at Kirk Yetholm, in Roxburghshire. Their residence is confined to one row of houses, which is known in the town by the name of Tinkler Row. They have leases of their possessions for terms of nineteen times nineteen years, and pay a small sum annually in the nature of a quit rent. There is no tradition in the neighbourhood of the time when they first took up their residence there, nor of the place whence they came. They generally remain at home during the winter, but in spring set out to traverse the country. They employ themselves chiefly in mending pots and other kitchen utensils, or in making besoms and horn-spoons. They likewise frequent the manufactories of earthen-ware, to purchase at a cheap rate the faulty articles, which they carry for sale over all the country. They are complete adepts in hunting, shooting, and fishing; in fishing they use the spear, as well as the net and rod. In their peregrinations they have generally ponies and asses for their children and baggage, with a horse and cart to transport their pottery. They sleep in barns and out-houses: when they cannot find that accommodation, they take the canvass covering from the cart, and squat under it like a covey of partridges on the snow. They seldom intermarry out of their own colony; and in the rare instances in which that happens, the Gypsy, whether male or female, by influence and example, always induces the stranger, husband or wife, to adopt the manners of the tribe.

"The progeny of such alliances have almost universally the tawny complexion, and fine black eyes of the Gypsy parent, whether father or mother."

"So strongly remarkable is the Gypsy cast of countenance, that even a description of them to a stranger, who has had no opportunity of formerly seeing them, will enable him to know them wherever he meets with them. Some individuals, but very rarely, separate from the colony altogether; and when they do so early in life, and go to a distance such as London, or even Edinburgh, their ac-

quaintances in the country get favourable accounts of them. A few betake themselves to regular and constant employments at home, but soon tire, and return to their old way of life.

"When any of them, especially a leader, or man of influence dies, they have full meetings, not only of the colony, but of the Gypsies from a distance, and those meetings, or *Late Walkes*, are by no means conducted with sobriety or decency.

"Education being obtained at a cheaper rate, the Gypsies in general, give their male children as good a one as is bestowed on those of the labouring people and farm servants in the neighbourhood; such as reading, writing, and the first principles of arithmetic. They all apply to the clergyman of the parish for baptism to their children, and a strong superstitious notion universally prevails with them, that it is unlucky to have an unchristened child long in the house. Only a very few ever attended divine service, and those as seldom as they can, just to prevent being refused as sponsors at their children's baptism.

"They are in general, active and lively, particularly when engaged in field sports; or in such temporary pursuits as are agreeable to their habits and dispositions; but are destitute of the perseverance necessary for a settled occupation, or even for finishing what a moderate degree of continued labour, would enable them to accomplish in a few weeks." (Page 103, 104.)

Mr. Smith relates two anecdotes of them which are curious in themselves, and well told:

"I remember that about 45 years ago, being then apprentice to a writer,* who was in use to receive the rents as well as the small duties of Kirk Yetholm, he sent me there with a list of names, and a statement of what was due; recommending me to apply to the landlord of the public-house, in the village, for any information or assistance which I might need.

"After waiting a long time, and receiving payment from most of the fencers or rentallers, I observed to him, that none of the persons of the names of Fair, Young, Blythe, Fleckie, &c. who stood at the bottom of the list for small sums, had come to meet me, according to the notice given by the Baron Officer; and proposed sending to inform them that they were detaining me, and to request their immediate attendance.

"The landlord, with a grave face, inquired whether my master had desired me to ask money from those men. I said, not particularly; but they stood on the list. 'So I see,' said the landlord, 'but had your master been here himself, he did not dare to ask money from them, either as rent or feu duty.—He knows that it is as good as if it were in his pocket. They will pay when their own time comes, but do not like to pay at a set time with the rest of the Barony; and still less to be cowed.'

"I accordingly returned without their money, and reported progress. I found that the landlord was right; my master said with a smile, that it was unnecessary to send to them, after the previous notice from the Baron Officer; it was enough if I had received the money, if offered.—Their rent and feu duty was brought to the office in a few weeks: I need scarcely add, those persons all belonged to the tribe.

"Another instance of their licentious, independent spirit, occurs to me. The family of Niddry always gave a decent annual remuneration to a Baron Bailie, for the purpose of keeping good order within their Barony of Town Yetholm. The person whom I remember first in possession of that office, was an old man called Doctor Walker, from his being also the village surgeon; and from him I had the following anecdote:

"Between Yetholm and the border farms in Northumberland, there were formerly as in most border situations, some uncultivated land called the *Plea lands* or *Debatable lands*, the pasturage of which was generally eaten up by the *Somers* and *yagabonds* on both sides of the marshes.

"Many years ago, Lord Tankerville and some other of the English borderers made their request to Sir David Bennet, and the late Mr. Wauchope of Niddry, that they would accompany them at riding of the *Plea lands*, who readily complied with their request. They were induced to this, as they understood that the Gypsies had taken offence, on the supposition that they might be circumscribed in the pasture for their shelties and asses, which they had held a long time, partly by stealth and partly by violence.

"Both threats and entreaties were employed to keep them away; and at last Sir David obtained a promise from some of the heads of the gang, that none of them should show their faces on the occasion:

"They, however, got upon the hills at a little distance, whence they could see every thing that passed. At first they were very quiet. But when they saw the English Court Book, spread out on a cushion before the clerk, and apparently taken in a line of direction, interfering with what they considered to be their privileged ground, it was with great difficulty that the most moderate of them, could restrain the rest from running down, and taking vengeance, even in sight of their own Lord of the Manor.

"They only abstained for a short time, and no sooner had Sir David and the other gentlemen taken leave of each other in the most polite and friendly manner, as border chiefs are wont to do, since border feuds ceased, and had departed to a sufficient distance, than the clan, armed with bludgeons, pitch-forks, and such other hostile weapons as they could find, rushed down in a body; and before the chiefs on either side had reached their home, there was neither English tenant, horse, cow, nor sheep left upon the premises." (Page 103—109.)

There is something approaching the picturesque in the latter part of the following extract:

"When first I knew any thing about the colony, old Will Faa was king or leader, and had held the sovereignty for many years.

"Meeting at Kelso with Mr. Walter Scott, whose discriminating habits and just observations I had occasion to know from his youth, and at the same time seeing one of my Yetholm friends in the horse market, I merely said to Mr. Scott, 'Try to get before that man with the long drab coat, look at him on your return, and tell me whether you ever saw him, and what you think of him.' He

* A writer in Scotland corresponds to a solicitor and attorney in England.

was so good as to indulge me; and rejoining me said without hesitation, 'I never saw the man that I know of; but he is one of the Gypsies of Yetholm, that you told me of several years ago.' I need scarcely say that he was perfectly correct.

'The descendants of Faa, now take the name of Fall from the Messrs. Falls' of Dunbar; who, they pride themselves in saying, are of the same stock and lineage. When old Will Faa was upwards of eighty years of age, he called on me at Kelso, in his way to Edinburgh, telling that he was going to see the laird, the late Mr. Nisbett, of Dingleton, as he understood that he was very unwell, and himself being now old, and not so stout as he had been, he wished to see him once before he died.

'The old man set out by the nearest road, which was by no means his common practice. Next market-day, some of the farmers informed me, that they had been in Edinburgh, and seen Will Faa upon the bridge—(the south bridge was not then built); that he was tossing about his old brown hat, and huzzling with great vociferation, that he had seen the laird before he died. Indeed Will himself had no time to lose; for having set his face homeward by the way of the sea coast, to vary his route, as is the general custom of the gang, he only got the length of Coldingham, when he was taken ill and died.

'His death being notified to his friends at Yetholm, they and their acquaintance at Berwick, Spittal, Horncliffe, &c. met to pay the last honours to their old leader. His obsequies were continued three successive days and nights, and afterwards repeated at Yetholm, whither he was brought for interment. I cannot say that the funeral rites were celebrated with decency and sobriety, for that was by no means the case. This happened in the year 1753 or 1754, and the late Mr. Nesbit did not long survive.' (Page 100—111.)

To procure information concerning the state of the Gypsies in England, Mr. Hoyland distributed in different parts of the kingdom a circular letter, to which twenty-five queries were subjoined: but the answers have not been sufficiently precise to add much to the knowledge which he had received from other quarters. His attempt to ascertain their numbers has been altogether unsuccessful. The result of what he has learned on this head is merely, that there are about sixty families in Hertfordshire; that in some counties there are not so many; and that in Dorsetshire, Wiltshire, Oxfordshire, Warwickshire, Cambridgeshire, they are probably more numerous. Enough, however, appears to expose the extravagance of the assertion (an assertion reported to have been made, and not to have been contradicted, in the House of Commons), that there are 60,000 Gypsies in Great Britain. Supposing every county to contain as many as Hertfordshire, the number in England would be 2,400 families, or 12,000 individuals; but this estimate must exceed the truth considerably, since there are many counties in which scarcely any are to be found. In Elizabeth's reign there are said to have been 10,000 of them in the country. They receive few or no recruits; and from the hardships which they undergo, they can scarcely be supposed to do more than keep up their numbers. There is, therefore, every probability that at present they fall short of that amount rather than exceed it. Mr. Hoyland is certainly guilty of great exaggeration when he estimates them at 18,000.

About three-fourths of them live out of doors in winter as well as in summer: not however, it would appear, from choice, but from necessity. They who can find shelter in towns, and subsistence while they remain there, very gladly avail themselves of the advantage. Those who ramble in the neighbourhood of the metropolis generally live in London from Michaelmas to April; where they gain a livelihood as knife-grinders, chairbottomers, wire-workers, tinkers, bellows-menders, rat-catchers, or by selling fruit, fish, and earthen-ware. Notwithstanding this variety of occupations, they complain of the difficulty of finding employment. They seldom ask alms: the committee on mendacity heard of only one Gipsy girl who had been found begging in the streets. They would willingly relinquish their wandering mode of life, and allow their children to be brought up to regular trades; but they are beset by so many difficulties, that few have an opportunity of following their wishes. Mr. Hoyland mentions a curious instance of one Riley Smith, who was for some time chief of the Gypsies in Northamptonshire. He officiated as a vagrant musician, was fortunate enough to marry the cook of a family of distinction, and then rented a farm near Bedford. His agricultural speculations failed, and Smith returned to his original situation.

They profess to be of the national religion; but their notion of religion is confined to repeating the Lord's prayer, and even this attainment is the honourable distinction of a few. They seldom attend any place of public worship, nor do they seek to impress religious sentiments on the minds of their children. They are very willing that their infants should be christened, if it can be done without trouble or expense; and in cases where money was plentiful, the marriage ceremony has been performed with due solemnity; but for the most part marriage is merely a mutual pledging of faith, and names are given to their children without calling in the aid of a spiritual instrument. Indifference to all systems of faith and to all ritual observances is indeed one of the most striking features of the Gipsy character throughout the world. They have every where attained to Voltaire's standard of perfection—they belong to no religion, but are ready to profess any. In Italy they call themselves good Catholics: in the Protestant states of Germany they are Lutherans: in Russia, Moldavia, and Wallachia, they are votaries of the Greek church; in the dominions of the Grand Seigneur, they believe in Mahomet and the Koran. But the Turks seem to entertain some doubts concerning the soundness of their faith; for in the neighbourhood of Constantinople they make them pay the poll tax, which is imposed upon unbelievers.

The ignorance of the Gypsies in England is most deplorable. Not one in a thousand can read. They are sensible however, of the advantages of education; they regret the want of it themselves; they regret still more their inability to procure it for their offspring. They are not only willing that their children should attend schools; they have even in some instances

purchased permission to send them thither by paying the regular rate of wages. Mr. Hoyland visited two encampments; one at Higham Ferrers, in Northamptonshire; the other at Chigwell, in Essex. In both he found a sentiment of regret prevailing, that the young were without means of instruction. He likewise mentions several instances, which have occurred in London and its vicinity, of the eagerness of Gipsy parents to send their children to places of education. 'The great bar,' says Mr. Walter Scott, 'to the benevolent intention of improving their situation, will be the impossibility to convince them that there either is or can be a mode of life preferable, or even equal to their own.' Whether this be or be not true of the Scottish Gipsy, it certainly does not apply to the tribes that reside in England. They are willing, they are eager to change their mode of life; means and opportunity are all that is wanting.

In such a state of opinion and feeling among them, they cannot long remain in England a kind of appendage to society rather than a part of it. There is no need of a powerful arm to draw them within the limits of civilized life: they are willing to enter, whenever the door is opened. Legislative interference might do mischief, but could do no good. It is by individuals that the work must be effected. The only thing necessary is, that those who are entrusted with plentiful means of exercising benevolence, and who find themselves in the neighbourhood of Gipsy tribes, should aid these wanderers in their attempts to change their migratory life for habits of regular industry. A very trifling assistance will often make the change easy, where it would otherwise be impossible. Mr. Hoyland cannot fail to do considerable service to the cause which he has espoused. He has directed the attention of the public to the situation of these people: when their situation is once generally known, they will soon find friends and benefactors.

Mr. Hoyland's book contains much interesting matter, and manifests a very amiable spirit of philanthropy: considered as a literary production, the less we say of it the better. Some of his notions are quite original. Because a statute of Henry VIII. imposes a penalty upon those who import Gypsies, Mr. Hoyland gravely concludes, that there was at that time a great demand for Gypsies in England, and appeals for an illustration to the present demand for Indian and Chinese jugglers. His zeal to obtain correct information concerning the actual numbers of the Gypsies, has suggested to him the scheme of ordering the constables of every township to take an account on the same day throughout England of the Gipsy population within their respective districts. 'For this purpose,' continues he, 'a patrol might be necessary on one and the same day, in each township, particularly in lanes and situations shaded in summer. If notice of the requisition were to be communicated to constables a few days before, with directions not to disclose the object further than the necessary provision for it required, it is probable that a sufficiently correct estimate might be formed of the aggregate number in the nation.' Will it not be an odd way of beginning the improvement of the condition of the Gypsies, to proclaim on an appointed day a kind of general Gipsy hunt all over the kingdom? There are some parts of the scheme which will need to be digested with more care. The constables must begin their census at precisely the same hour, lest a horde, by breakfasting in one township and dining in another, should be reckoned twice. It will therefore be requisite that all the church clocks and the watches of all the constables in England be brought to an exact agreement. When this preliminary step is accomplished, the notable task of enumeration may be begun with almost a certainty of success.

The Gypsies have always been accused of a propensity to pilfer. Mr. Hoyland is here somewhat embarrassed by his wishes to exhibit their character in a fair light; he cannot deny the charge, and he can scarcely assert that pilfering is no crime. He extricates himself from the difficulty, like an able advocate, by informing us, that in this part of their conduct the Gypsies are 'an exact counterpart of the Spartans, who held the successful perpetration of theft to be honourable.' Thus the petty larcenies of his clients become invisible, when enveloped in the glory reflected from the fellow-citizens of Lysander and Leonidas. Mr. Hoyland, however, like many others, has totally misapprehended that part of the institutions of Sparta to which he alludes. In Sparta, according to the pure spirit of its polity, there was no private property; one man therefore could not steal from another; theft could be committed only against the state. The young men had a daily allowance from the public stores; but as an incitement to the exercise of ingenuity, that kind of ingenuity in particular which is exercised in the stratagems of war, the law declared that they might endeavour to increase their allotted portion by secretly taking more. If they eluded the vigilance which was opposed to them, they were rewarded by their success; if they were baffled they were punished for want of dexterity, not for being detected in the act of stealing. To give the name of theft to any mode of acquiring property which is encouraged by the laws, is a contradiction in terms.

Mr. Hoyland asserts, when he is tracing the progress of the Gypsies, that, before the discovery of the passage to India by the Cape of Good Hope, all the productions of the East which were distributed in Europe, came to Egyptian ports. The fact is, that there were two great channels of communication between Europe and the East, besides the route of Egypt. The one was by the Euxine, the Phasis, the Araxes, the Caspian Sea, and Persia: in the other the traveller proceeded from the Eastern shores of the Mediterranean across either Syria or Arabia, to the Tigris; descending the Tigris, he arrived at the Persian Gulf, the navigation of which brought him into the Indian seas. These and similar mistakes would be more easily forgiven, if Mr. Hoyland had been at due pains to avoid repetition to distribute his matter into a better arrangement, and to clothe it in more careful language.

Himalayah Mountains.

We have again the pleasure of laying before our readers another Letter from our Correspondent in the Himalayah, dated in the latter end of August, and in continuation of the Narrative contained in his former Letter of the 10th of July, published in our Journal of the 6th of August.

A brief outline description of Koonawur, is handed to us at the same time, to be inserted, preceeding the Narrative, for its elucidation.

Koonawur (one of the great divisions of Bushahur) which was tributary to, but never conquered by the Gorkhas, lies on both sides of the Sutlej, extending from lat. 31° 27' N. to 32° 0' N. and from long. 78° 5' to 78° 40' E. It is a secluded, rugged and barren country, seldom exceeding ten miles in breadth.

It is terminated on the N. and N. W. by a lofty chain of mountains, covered with perpetual snow upwards of 20,000 feet high, which separates it from Ludak, a large tract of country stretching along the banks of the Indus to Cashmeer. A similar range of the Himalayah, nearly equal in height, bounds it to the south. On the east, a pass above 13,000 feet high divides it from the Chinese dominions, and on the west lies part of Bushahur.

The villages, which are elevated from 8,000 to 12,000 feet above the sea, are very thinly scattered, not more than two or three occur in a day's march, and sometimes none at all for several stages.

In the summer season, from the reverberation of the solar rays, the heat in the bed of the river is oppressive, and quite sufficient to bring to maturity grapes of a delicious flavour, which are made into raisins and a spirituous liquor called rakh. Little grain is produced, and the natives live almost entirely by their trade in raisins, rakh, and wool, which last article is of a superior quality.

The winter is rigorous, and the passes between the villages, which are frequently above 14,000 feet high, are blocked up by snow for about three months in the year.

At Nako, the highest village we met with 11,850 feet by barometer: the thermometer was 18° below the freezing point at sunrise in the middle of October.

The Narrative of the journey, as continued from the portion in the Journal of August, is as follows:

"Summer may be said to have closed, and the approach of Autumn had dispersed the last clouds from the loftiest peaks of the Himalayah. Having settled the route of our return by the low road along the banks of the Sutlej, we resolved to take a long farewell of the Pass, and accordingly moved to the foot of the rocky cliff towards it. The birch again afforded us shelter and comfort; of the green boughs we constructed a hut, and those that were decayed, we piled into a blazing stock.

Our camp was in the mouth of a Valley, two bow shots across, running westward, dividing the rock of the summits from the grassy ridges; it resembled the forsaken bed of a river, and but for its expanse might be termed a rocky defile hemmed in by the great body of the peaks on one side and steep mountains, bearing a weakly coat of vegetation on the other.

During the winter months, the dell must be choked up with snow, yet none had resisted the summer heat. A few plants shot forth from the patches of soil that had escaped the river of liquid snow, which during the rainy season must sweep down its inclined surface. Many withered branches of trees were found turned and twisted amongst the jumbled blocks of quartz, as if by the effect of water. The extent of the dell is unknown, yet it can hardly be supposed to stretch across to Rol Pass.

The great buttress of naked rock that supports the elevated summits has that packed structure indicative of vertical stratification, but we were not close enough to ascertain it. Above it and upon its sloped back, rests the unmeasured snow of ages, which in a state of perpetual thawing, forms torrents; these have worn down passages in the solid rock, yet of such a steepness as would seem to defy all attempts to scale them. The continuity of the line thus broken, has a dark sombre gloom, like the black ruins of an ancient castle overhanging an agitated ocean. Our elevation was 12,000 feet, and some dwarfish trees were seen a few hundred feet higher. Patches of old snow appeared in the hollows of the weather beaten rocks above our heads, showing us the region of everlasting winter; and here and there a bush had fixed its root, but beyond that, all vegetation ceased. A small stream which ran past our camp was frozen over next morning, and the thermometer was 33°. On rising from the valley a general debility was sensibly experienced, with a strange affection at the chest, approaching to anxiety—a failure or weakness in our limbs, especially the knees, induced a sluggishness of motion and all this increased with the altitude. A plant of peculiar aromatic flavor now appeared wherever there was soil, and formed the best proportion of the vegetation and attracted the Goorkhahs, who ran towards it. We are not aware of its properties or effects, but they dated the symptoms of indisposition since its appearance; not that its effluvia was of deleterious inhalation, (for they plucked it up, and adorned their crowns with it, and we followed their example;) but as indicating the presence of woods of noxious influence; their allusions, perhaps wrong directed, sprung from the only probable foundation, viz. altitude, which this plant certainly

announces, not having been observed, below 13,000 feet, and in their opinion points out the Tor of the Bik'h or poison. (a)

We moved upwards at a slow pace, frequently stooping for the seeds of plants and stones, and some of us were glad to have a pretext for resting to disguise the feebleness of our frame, before the hardy Goorkhahs, who too, were not a little beset by the singular qualities of this foreign region.—We laboured up the broken stoney tract, and now some birds apparently of the Heron species, sprung from the edge of a stream, (this was a grateful moment for a rest,) they had a long neck and fish-catching bill; but I am sure there are no fish here unless they fall from the clouds; they had a wild call which was recognized as similar to the sea Gull, and they flew rather heavily to the rocky ridges whence one of the flat faces pursued them and had a shot; but to our disappointment the bird fell amongst inaccessible heights.

When we came upon the edge of the great snow bed, we felt very languid. A hurried circulation produced a distension and throbbing in the head, and our eyes were affected with that strange sensation as if pressed back into their sockets. Did this arise from the poisonous plant, or from the vivid reflection of the snow? the latter is the most probable cause, for vegetation in its most torpid state cannot exist beneath eternal snow. We reached the Pass at 10 A. M. much exhausted; a change of temperature foretold the rapid approach of Winter, and woollen cloaths beneath woollen cloaks were insufficient to shield us from the gnawing blast; the side of us, towards the sun was perceptibly warm, and this only when the wind lulled, while the opposite half felt as if it did not belong to us, notwithstanding we drank Cherry Brandy as long as it lasted. During our halt of four days, the weather was transparently serene. One day however a bank of clouds (that had rested upon the spar that shuts out the Southern prospect) were raised by the wind and in their passage greeted us at noon with a snow shower; they sailed along in majestic silence with their whitened train across the dell of the Sutlej. At night the air was loaded with vapour, and the last one, the first descended like a mist.

What effect has elevation upon the humidity of the atmosphere? At a height of 15,000 feet we could not detect any, while upon the plains of Tartary every thing is parched to brittleness; whether our vicinity to the heavy forests, and extended verdure of the tract of lower mountains that charge the air with moisture and counterbalance the diminished capacity of the upper regions for retaining it, the uninterrupted atmospheric assimilation from the plains of Hindoostan, or the presence of perpetual snow operated, is a desideratum; although a very admissible explanation of the damp air of the outer range of the Himalayah mountains.

Our situation so different from that of the preceding year, allowed us an opportunity of admiring the solemn grandeur of the scene, yet even in our security and possession of a tent and other comforts, the awful sublimity of the scenery generated a feeling, as withering as the wintry atmosphere that environed us. From the crest of the Pass far to the north east, we beheld the tail of a very elevated range just capped with snow; it had a figure which description fails to convey, standing apart from the mass of mountains and shooting out in unpeaked desolate magnificence, it backed the vast confusion. Its northern extremity broke off, or rather fell down acutely and left an empty space beyond, which nothing intercepted. Over and around it, hung a haze or thickened horizon, that indicated symptoms of the plains of Tartary and gave birth to a degree of astonishment and curiosity that would be difficult to define;—even an interest in that obscure and ill-favored region with its savage population; for we hailed it beyond the jarring peaked expanse, as a long lost home, appeared to end the Himalayah in that direction. This same range was beautifully seen from the ridges of the dell below, crowned by a double peak which was now hid from view. The elevated table land of Tartary (as we afterwards found) abuts upon that very range, for there we stood at a height above 19,000 feet and saw its bleak and barren surface stretching eastward and rising to the clouds. It was impossible to mistake the denseness of the air in the break, or beyond the range, so different from the dark azure that threatened the snowy summits around us.

The variety of shades and shapes of the peaks, that succeed each other at the approach of dusk, is quite astonishing, and the delusion might (without much fancy) frequently be masked. The different reflections which the snow receives from the retiring light and the rapidity of succession of the extraordinary forms of the black rocks, with their growing bulk and proximity as night comes on, are sometimes alarming. On stepping from the tent, after dark, we were often afraid of running against the face of ridges that were far out of reach, and even the Mountains across the Sutlej had assumed a bolder aspect and had advanced upon the imagination.

The transparency of the atmosphere at this elevation was remarkably beautiful, and the stars shone with a lustre unknown at the earth's surface; nor was the deep blue vault during the day, contrasted with the whitened summits of the Mountains, less attractive. Nothing encroached upon the stillness that encircled us, save the crumbling and consuming noise of decay, and the monotonous shrieks of birds, which sometimes flew at an amazing height above our heads, and at others passed so close, as if curious to know the nature and intentions of their new companions.

The peaked range across the Sutlej is nearly 10 miles distant, and the crash of one of the cliffs after dark vibrated loud in our ears: the sound was peculiar to the region of ruin and resembled the crackling of near thunder; thus it is, that a halt in the passes of this great chain, (in the best of times

(a) Bik'h, Shamsrit for poison.

and circumstances) breeds reflections, which nothing less than actual experience can convey to others.

The last morning was extremely chilly, and brought winter arrayed in his hoary garments. The thermometer at sun-rise fell 15 degrees below the freezing point and the space inside the tent with every thing in it, and the cloaths that covered us glistened with frosty particles. Day light was a cheering sight to us, for the pinching cold and that dreadful sense of suffocation in the head, kept us awake the whole night. Water poured upon the stones froze in 22 seconds, nor did the temperature increase till a few minutes before the sun flushed his bright beams through the rarefied atmosphere. At 10 o'clock the thermometer was still below the freezing point; after noon it rose considerably higher than the natural temperature of the air, which seemed to be affected by the glaring reflection from the snow, which fatigued and stunned the eyes.

The passage across the Himalayah, at the most favorable season is rough and rigid to the hardest, yet it is often accomplished at a very late period of the autumn and even to the beginning of winter; but then it is, as uncertain and variable as the weather: sometimes the passes are blocked up as early as October, and at others the transit may be effected in the end of November; later than that, must be very hazardous, and we suppose is never attempted. Even if the snow proved no obstruction, the intense frost during the sun's southern declination, obliges travellers to clothe themselves heavily, not merely as a protection and defence against the biting blast of the crest; but as a guard against the horrors of the night, which at that advanced season must overtake the labouring steps of a loaded traveller, far from house or hotel. After November, till June, no one dared to contend with the elements of the snowy region.

A strange circumstance, (one too, worthy of credit and attention) was mentioned to us by our guide from Janglegh, who pointed out upon the banks of the Pubbur, the spot, where 4 years before, sixteen (16) people perished: they had crossed and had even (comparatively speaking) made an agreeable exchange of climate, their last mortal rest amongst the stunted trees could scarce have exceeded 12,000 feet. The guide attributed the fatal accident to the effects of the wind, and our subsequent experience supports the conclusion.

The severe cold would of itself be less destructive to life if the ground allowed of active exertion, but the fatiguing dilatory motion of the traveller, burthened as he necessarily must be, with the cloaths on his back and the additional load of merchandize; and made more weary by the extreme tenacity of the atmosphere and the dazzling brightness of the snowy surface, render the winter passage most arduous and precarious; nor should it be wondered at, when even in the hottest months languor and drowsiness palsy the ordinary energy of the constitution; how much augmented must it be, by the lethargic influence of a frozen atmosphere.

These unfortunate adventurers might have been overtaken by a fall of snow, and the moisture of the body evaporating with the thrilling breeze of the end of November would speedily induce that state of torpor which shackles all efforts of motion, or might have kept them in struggling exertion to gain the trees, where perhaps they had not strength left to kindle a flame; but this is no unusual occurrence, for thirty (30) others prior to that period, one eventful night met a similar disastrous fate. Whether they had been congealed by the frosty wind of the summit or had been cradled to their last long sleep at their resting place, by the rigors of the night we did not ascertain; but that they died of cold or from the effect of the Himalayah wind, the incidents of the journey confirm; for in crossing a very elevated range upon the frontier of Latack, we had an unsought for, trial of the power of a current of cold wind.

It was the heat of the day between one and two with a bright sun beaming full in our face; not a patch of snow lay near us, and the thermometer was as high as 36° and 38°; but there blew an overwhelming and consuming wind, and notwithstanding we increased, the temperature with the descent, which was remarkably sudden, we went over at a running pace some miles, with our hands and sides numbed and forsaken of all feeling.

The accidents in crossing the western Himalayah are very frequent, and even the illiterate mountaineer whose whole life spent within them should make him familiar with their rugged paths, feels on scaling their desert summits, a dejection of mind, a distrust when he finds himself supported and overhung by ruin and its eternity, as if conscious of intrusion. Often does a shower of sleet from the top, balk the traveller's hopes, and compel him to return.

The fortuitous circumstances of the Autumn passage, however, are well guarded against by the crafty mountaineer, who makes his first march to the last vestige of trees, from whence he may cross early in the day or retrograde according as the weather favors either. A small stock of spirits would be a useful accompaniment to a loaded traveller; but our suggestions it is probable are not required. Brandy is made from the grape, (which is carefully cultivated along both banks of the Sutluj and in all its tributary streams), and Captain Turner mentions that "the wary Bhotees, daily replenishes his Buffaloes horn with whisky" almost as strong as Alcohol.

The body of the unfortunate wanderer found the preceding year, lay within half a mile of the Pass—he crossed in November, and in every probability, became the victim of the cheating and treacherous repose of sleep brought on, by cold.

With all the precautions that ingenuity can invent (unless we can confront the elements) the Autumn passage must be dreaded. At an horizontal distance of ten miles west of this, is another pass into Khunnour, and these

are the only two communicating roads betwixt the valley of the Sutluj and that of the Pubbur, excepting that along the banks of the river which rounds the base of the Himalayah about 12 miles above Rampoor, the capital of Bussahir, but the circuit is too great to forego the hazard and fatigue of crossing the range, consequently a considerable traffic is carried on between the Khunnourees and their neighbours upon the Hindoostan side of the chain.

All the salt upon the Pubbur side is brought down from Garoo (i.e. Gan-tope) and the Tobacco used by the inhabitants of Shipkee, (a Town of China which terminated our journey eastward) is the produce of our plains and lower hills. It is smoked there, in a dry state in steel pipes. The Rol Pass by an observation of an unboiled barometer would appear to equal the height of the one upon which we now stood and other circumstances favor the inference: the greater accumulation of snow, equal scantiness of vegetation and geometrical measurement from Whantoo 25 miles distant: concur to fix the altitude at nothing under 15,000 feet.

West of the Rol Pass (b) the Himalayah raise their angled summits for 10 miles and decline in hurried tumult into swelling mountains loaded with deep pine and birch forests; and here the Sutluj after a course of 300 miles bound within the fetters of eternal Winter, at last escapes the range across; now turning more Northerly towards Koshmeer, they rear their whitened heads higher and higher.—By the way it may be worth while to take either of these Passes as a test for inferring the altitude of others.

In the critique upon Mr. Moorcroft's journey to Manasnovara, Quarterly Review, No. 34, the height of the Nectee Ghattee Pass into Tartary, is fixed at 9,500 feet!! and how is it done, after settling, by means of Kirwan's Tables, the limit of eternal snow upon the sides of the Himalayah at 11,000 feet, (600 being carefully allowed for the influence of local situation.) The Reviewers thus proceed: "As the distance from the sea is very considerable and the range surrounded by high mountains on one side and supported by an elevated Table land on the other which keeps the atmosphere in a constant state of refrigeration, we may safely venture to assume 11,000 feet as an elevation beyond that at which perpetual snow rests on the sides of the Himalayah—now it is quite clear from Mr. Moorcroft's narrative that in crossing the Himalayah no snow whatever occurred on the 1st July or 29th August, and consequently that the summit of the Nectee Ghattee Pass is less than 11,000 feet."

In the Pass, the greatest range of three barometers, all unexceptionable (the Mercury having been boiled within the tubes) and which coincided with each other to less than 20-1000th parts of an inch, was from 17,300 inches to 17,400, and as observed at Subathoo, Calcutta, and as presumed in every part of the earth had a diurnal quaternary oscillation.

Between 9 and 11 A. M. it attained its maximum, and fell from that time progressively till 5 or 6 P. M. its lowest; it had a gradual rise again till 9 or 11 at night, and again sunk till about sun-rise.

By accurate corresponding observations taken at Subathoo, the height of the Pass above that, is determined to be 10,900 feet, and by means of a year's observations Subathoo stands 4,200 feet above the level of the sea. That no material error has been generated in fixing the altitude of the Pass about Subathoo, may be inferred from the following circumstances.

The annual range of the barometer there, appears to be 7-10th of an inch considerably less than at Calcutta, on account of its elevation, and it almost approaches to demonstration, that this must diminish progressively as we ascend into the air or more correctly as the barometric column is shortened. At the height of 15,000 feet, it will not exceed 4-10th of an inch, and in the ordinary state of the atmosphere, the extreme discrepancy will amount to a half of this or 2-10th of an inch, equal to about 250 feet, and as simultaneous observations were made at Subathoo and Kutzurh, we may reckon half of this or 125 feet, the utmost deviation from the true altitude.

The beds of snow met with, two days before Mr. Moorcroft crossed, and many miles before the ascent of the slope of the main range commenced, with the quantities found a month later when the snows are supposed to be about their minimum upon the plains of Tartary, are all very ingeniously overlooked and the steep faces of the crest (in insulated exposure, on one side to a warm sun and on the other to the arid atmosphere of Tartary) are nicely selected to prove, that the height of the Pass, is 1,500 feet below the inferior limit of congelation. On 25th September 1817, on the Southern descent of the Khunnour Pass, one bed of snow was crossed which had resisted the summer heat and it lay a little way from the top, above and below it was a sprinkling of what had fallen the preceding night.

On the same day had month of 1818, not one patch of old snow lay upon the southern declivity, between the Pass and Pubbur, (a good mile and half of steep slope,) the difference of level being nearly 3,000 feet, what was found was a superficial covering that fell on the 16th and 17th, and was melted off during our halt in the Pass.

"A good grassy plain may be estimated at 6,000 feet." The sides of Whantoo and Choor are heavily clothed with noble pines, to near their summits, or between 10 and 11,000 feet, dwarf pines and birches rise on both sides of the passes to 12,500 and 13,000 feet and a beautiful sward was found at 6 and 700 feet higher, while tufts of grass and moss extend to 15,500 feet, and the northern side of Mr. Moorcroft's Pass had scarce a blade of either, so taking a good grassy plain at 11,500 feet "and the rise from that may be reckoned at 3,500 feet" we shall have 15,000 for the altitude of Nectee Pass, instead of 9,500.

(b) Rol, the westernmost Pass across the Himalaya chain within the British dominion.

The Sultaj sweeps the base of this mighty chain at the vast perpendicular depth of 9,000 feet from the crest of the Pass, and yet the direct distance is only 8 miles. In many places it is scarce 6 to the loftiest Peaks, so that the guards or banks of the stream may be said to be the frozen summits of the ridges of Himalayah.

At length we took our final leave of this elevated spot. Passing our old camp we trod over pretty level ground, entering the forest which abounded with currants, raspberries and roddens or mountain ash. The most exuberant vegetation lay expanded around us and we were courted through it by the most enchanting scenery of the rocks, whose steep faces were decked with pines, and enamelled with the greenest verdure. The whole soil was the blackest mould of decomposed vegetables, teeming with all varieties of plants, and shaded by the far-spreading branches of amazing trees.

The Earth seemed crowded with its produce and wanted room to shew them. It was the beginning of October and Autumn's growth upon the turn. Most plants ran to seed, and here and there the yellow tinge of decay was the precursor of approaching winter. After November, frost, and snow take possession of the ground, and May must be far advanced before nature again revives; but the warmth of summer gives a sudden development to the torpid roots, and they shoot forth with double progression to maturity.

A little after crossing a stream where the preceding year pieces of solid ice had defied the power of the season, we came upon a Village inhabited during the summer months, and we were saluted by cattle and dogs. It was agreeable to be in the vicinity of industry and Farm Yards after the harsh and inflexible climate of the Pass, with its desolate companions, yet there is a dignified grandeur in these primitive and forsaken bulwarks, that raises our minds beyond the common and peaceful comforts of the lower World.

The pleasure we gained from the sight of civilization and industry was not equivalent to the loss of the magical scenery of unassisted nature; for no sooner were we within the limits of human abodes than all vanished. Soil and vegetation yielded to rocky slopes and a bleak unproductive bank led us to our halting place. A mile and a half from it we measured an enormous Decodar, of 33 feet in girth, the largest yet met with; but down the Sultaj two marches from this, there are groves of these from 20 to 27 feet, the greatest passed casually by the road side; so to what size they attain in the body of the forests is yet unknown. We arrived at the Village by sunset and fell to eating grapes and drinking milk, without delay.

Mosque at Seringapatam.

To the Editor of the Calcutta Journal.

Sir,

I beg leave to send you the accompanying Sketch of the New Mosque at Seringapatam, as it may perhaps afford some gratification to those interested in Architectural subjects amongst your numerous readers.

Calcutta: Sept. 29, 1819.

OBSERVATOR.

The Mosque, the front of which is represented in the Engraving, is called the New, or Tippon Mosque, from having been built as well as planned by the late Sultaun, who it is well known was a great projector, and not a little vain of his abilities as such; indeed he fancied he knew every thing. However he may have overrated his own talents and judgment in other works, in the present it must I think be allowed he has shewn some taste, according to the style of Architecture amongst the followers of Islam.

Unfortunately, it is impossible to get a complete view of the Building, from its confined situation, it being close to the ramparts on its eastern front, and on the other sides entirely hemmed in by bazars; add to which, it has the same fault in situation as St. Martin's in London, (being built on a very considerable slope,) which is not shewn in the sketch, as not necessary.

The edifice is neat, and pretty large, with elegant minarets at each end, of the height of 120 feet; these are filled nearly with niches for lamps, which when displayed at night on particular festivals give the whole, if seen at a proper distance, a beautiful appearance; the spiral disposition of the lamps in the upper stories of the minars, has a most happy effect.

Nothing remarkable is to be seen in the interior, all being plain; there is a small recess or oratory at the east end, over which is the cupola represented in the drawing. The whole is surrounded by a strong stone wall, with a gateway filled also with niches, which are illuminated every Friday.

To those who are curious, and do not mind the inconvenience and difficulties of dark and narrow staircases, the ascent to the top of the minarets will amply repay any fatigue or trouble attending it, in the beautiful and extensive view which is commanded from thence over the fortress and surrounding country; and above all, by the terminations of the landscape to the westward, where the celebrated hill of Sedaseer raises its lofty head, with the French rocks, and Milgottah to the northward, and the hills near the town of Mysore to the southward; besides the picturesque windings of the Cauvery over its rocky bed.

The whole would form a fine subject for a Panorama—part has, I know, been painted as such, in the storming of Seringapatam; but in that place, the figures and striking parts of the fort were principally aimed at, but no general view depicted. The picture should be taken from either the top of the minarets of the Mosque, or from the great Flag-staff Cavalier, to the southward of it.

Natural Phenomena

To the Editor of the Calcutta Journal.

Sir,

It is with much pleasure, that I perceive you usually devote a large portion of your Journal, to subjects connected with Literature, Science, and the Arts. Amongst the *morceaux* of this description, in the columns of your last Number, that has reached me, (the 14th of August 1819) some observations under the signature of X. Y. have particularly attracted my attention. The natural phenomenon there referred to, and attempted to be explained by that writer, is one which is frequently observed in this country, and I doubt not familiar to most of your readers. It is a sort of tremor or motion in the atmosphere, extending a few yards from the surface of the ground, and occurring chiefly during the hottest weather and when the air is calm. I have often witnessed the appearance both here and in England, and like X. Y. for some time conceived it, to proceed from the "evaporation of aqueous particles." This opinion, however, I am now convinced is erroneous, because,

1st. At home, I only noticed it over bare and sandy spots, or land which had lain some time in a ploughed state.

2d. It occurs in this country at seasons of the year when their is hardly any moisture in the ground and the soil, if subjected to the heat of the most powerful furnace would not I believe yield a drop of water.

3rd. It may be produced, any day in the driest atmosphere, and over the most solid, and impermeable substance, by a very simple experiment. Place a chaffing dish, with live coal (or any body, which does not emit smoke, heated to redness) on a stand elevated a foot or more from the table then retiring a few yards, you will immediately perceive an internal motion, in the air, over and around the fire. It is not well expressed by the term *tremor*, as the air does not vibrate, but seems *flowing in streams*, in all directions, and precisely resembles the appearance displayed when strong spirits are added to water; and I conceive, likewise depends on the same cause, viz. a difference in the density of the two fluids.

The stratum of air immediately surrounding the dish, becoming heated and rarefied ascends, and gives place to the heavy and dense air at a distance. This, rushing in, from all points towards the centre, penetrates, but does not readily mingle with the rarer air in its progress, and it is from the difference in the densities and consequently in the powers of refracting light of these two portions, that the transparent, and hitherto colourless medium becomes visible; and discovers the currents, which are formed within itself. In like manner, during dry weather, the surface of the ground, being heated by the sun's rays, the stratum of air next to it, acquiring heat and becoming rarefied, yields to the pressure of the superincumbent atmosphere, and exhibits the appearances described. Nothing can be more simple and obvious, than the whole of the process, and I conceive, that many very puzzling meteoric phenomena, may be explained on these principles.

The singular optical illusion called by the Natives *Shrab*, which is so often seen in India, and supposed (as the name implies,) to be a watery vapour, is probably no other, than the mingling together of the atmospheric air, in different states of density, and the *Fata Morgana* and *Mirage* of Europe are perhaps referable to a similar cause. The fantastic shapes which these are said to exhibit, imitating in the air, trees, columns and ruined towers, suddenly appearing and disappearing, may arise from the denser air, penetrating the rarefied medium in masses of different sizes, and being afterwards spread out and lost by the intimate union of both.

I regret, that I cannot at present refer to authors, who may have described the *Shrab* as seen in these regions; but I have somewhere read or heard, that pictures of trees, walls, and pillars are also presented to the view, and have not unfrequently led the beholder to suppose himself in the neighbourhood of a large populous city, while in reality his eye gazed on a wide open plain, or wandered over a pathless desert. Perhaps, some of your Correspondents of greater experience and observation than myself, may be able to favor us with a full account of these very interesting appearances.

With respect to "vegetation affording Oxygen," it is still admitted (amidst the clash and convulsions of chemical opinions) that it does so, during the day time, and while the sun shines. This fact, however, has obviously no connection with the tremulous motion observed in the atmosphere which as I before remarked chiefly takes place, where no vegetation exists, and consequently cannot depend on the presence of any vegetable product. I need say nothing as to the effects of a "telescope in magnifying the appearance," which it would of course do, in the same degree, whether these proceeded from vapour simply, "oxygen gas," or the mixed atmospheric medium. The concluding observation of X. Y. is truly amusing. He strives to prove, what I believe, no one ever attempted to deny, "that there is a great evaporation from the earth's surface in hot weather." But I rather incline to think, that not, even in the *Dog days* would a particle of aqueous vapour be emitted from the very dry spot," which he has selected as the site of the experiment. Were any one suddenly to usher into the atmosphere over such a spot, a body so much reduced in its temperature, as the "glass previously immersed in cold water" proposed by X. Y. he would certainly cause the vapour contained in the surrounding portion of air, to be condensed and precipitated "in the form of dew;" and in place of water on one only, would have it on both sides of his bottle. But that water would not be derived from the earth, as X. Y. supposes, but from the air itself now rendered unable to hold it any longer in solution.

Decan, August 30, 1819.

Z &c.

Edinburgh Review.

P. S.—The Sixty-second Number of the Edinburgh Review, which came by the last ships, just reached us as our Journal was going to press.

Among the principal Articles, we notice Letters on the Game Laws, Rogers's Poem on Human Life, Ross's Voyage on the North-west Expedition, Raf-fes's History of Java, and Campbell's Specimens of the British Poets.

From all these we hope soon to make ample selections to relieve the Vestry Question and the Military Discussions, which must now yield to newer and more powerful claims.

A Fragment.

To the Editor of the Calcutta Journal

SIR,

The entire original of the accompanying Fragment, may be found in the 'Venetian Annals,' of Giulio Albani, published at Florence, in 1655. This is sent to you for insertion, if you please, in your Journal, without the smallest pretension to any thing but fidelity of translation.

I am, Sir, your obedient Servant,

Y.

THE DREAM.

(A Fragment,—from the Italian.)

Methought I stood upon a dreary rock,
A barren islet in a boundless waste,
A spot where human foot had never trod,
Where human voice had never waken'd sound;
Desolate and alone; far from the world;
Exiled, forgotten;—many a gallant ship
Passing with gaudy streamers in the wind,
That bore them bravely on; while from their decks
Rose peals of careless laughter, and rude mirth,
And merry music, and loud reveling;
And on they sped; and others came, the same;
And they passed too:—again:—but not a sail
Resign'd its portion of the hastening breeze,
That fell like Flattery's breath, and wooed them on.
None tarried: Pleasure's realm was still a-head;
And Sorrow's rugged isle display'd no charm,
To tempt delay from such a summer crew.
No eye was turn'd upon that cheerless shore,
Or him who stood there, lonely as the cliff
That beetled o'er him. Melancholy, slow,
I sought my only refuge—only home—
A cave hard by; and laid me down; and slept.
That scene of bitter mockery—all the world—
Even the main around—the hopeless waste,
(My dreary world) that there encompass'd me,
Was hidden. Not a sound, e'en of the wave
That broke upon the strand, was heard; no air;
No sea bird's wail; no life:—'twas as the grave
Had closed upon its prey in endless night:—
The silence of a desert sepulchre.

There, such a dream came o'er my harass'd sense,
As never, sore, in wretchedness or bliss,
Was given to earthly slumber!—From the West,
As rising from the wave, a Form advanced,
Circled in living light—illuminating
The watery path it trod. It heeded not
The argosy's gay pageantry, nor heard
The mingled shouts of many tongues, that, thence,
In admiration hail'd it. On it came,
Regardless of their blandishments and threats,
And reach'd the desolate shore; and still approached;
And stood beside me; glorious—beautiful—
Not as of earth; or, if of earth, it seem'd
As if the chisel'd Idol of the World
Had gain'd from favouring Heaven the vital spark
That woke grace into life,—exhibiting,
In each new attitude of limb—each look—
The breath-fraught touch of Deity, that show'd
An Angel risen where an Image stood!

Sweet play'd the Spirit-Soul within: it beam'd
In soft suffusion glowing,—as, of old,
The Vestal's sacred charge of incensed flame,
Gave, through its alabaster shrine, its fire,
In tempered brilliancy of light:—but, here,
In mild transparence, azure veins were seen
Marbling the downy whiteness, as they wound,
In many lustre, through their bed of snow,
Mellowing beside them as they flow'd,—as pure
As if a seraph's hand in heaven's blue dye
Had dipt the pencil that portray'd them. Thus,
In loveliness it stood. It moved;—the step
Fell like a zephyr's sigh upon the earth—
So echoless—so still—the emmet train
Turn'd not aside, nor fear'd the airy tread
That threatened not its banquet. Suddenly,
Methought it smiled (celestial light!) upon me.
Sure, never, face—save in a dream, or Heaven—
Never on earth—had woke, to shed delight,
So fair a Soul as sat in that sweet smile!
Would that an abler pen were mine, to paint
The sun whence beam'd that look—of life—of love!
—Yes, it was love it beam'd; but chastened—pure—
As if it wooed the heart to share that sphere
Of light, it seem'd descended from; and, there,
Live in eternal peace, and blessedness!

Lent, as to veil, but yielding added grace
To this perfection, golden tresses hung,
Like jess'mine tendrils round a new-born rose,
Shading, as envious of the charm it wore,
The flower they clung to; or, like fleecy clouds,
When, through a summer's heaven, pleased Cynthia smiles,
Bright'ning to living amber on her brow,
Thence soft'ning into shade—but amber still—
Thence, in the concave's light, like gossamer,
Sinking to airy nothingness again,
—From that expanse—that azure lake—methought
The eye had drunk its spell; so mild, yet bright—
As if a diamond's ray the turquoise wore,
And flash'd forth animated purity,

In lesser time than this strange tale of thought
Hath claim'd attention, this all-beauteous Shade—
His wondrous birth of fancy's mimic hour—
Angel, in woman's semblance—gave mine ear
A voice—so sweet!—it fell, like Miriam's breath,
In music on the heart; and, as it spoke,
The lips, whence flow'd the melody, display'd,
Reflecting back the blush they shed, what lay
Like ocean's pearls beside a coral stem—
Some sea-nymphs' wreath beneath the noontide wave,
Sipping fresh lustre from th' enamour'd sun.
Oh! I could dwell for ever—still in words,
As still in thought unwearied—on this Form;
As still the mind reviews the vision'd bliss,
And dreams again that bliss reality!
Bliss? rapture! Yes—the agony was there.
It came not then; but, like a vapoury night
Shrouding the sunshine of a day of spring,
Stole o'er the scene, in blight and blasting shade,
Breathing foul poison as it spread:—'twas thus
The trouble came; and all of joy was changed
To torturing anguish, that, e'en now the brain
Recalls in shuddering horror!—Agony!
Beyond the power of any tongue to tell!
Yet, deadly as it fell, for that bright heaven
That had been given, and thus was swept to gloom,
So would I sleep again—and dream for ever!

Brief be the rest! there's little charm, alas!
In any tale that Misery has to tell;
And this, tho' but a dream—a sleeper's grief—
Will sound but rudely. Many a tear have I
(Dream as it was) in secret shed; and still,
Shall shed again! but then, o'er me, there hangs
A nameless something blending all with life,—
As 't were the shadow of some real event,
Gone by, or yet to come; and there are beings,—
Not oft, but seen at times—whose forms recal
The Spirit of that night; and then the heart
Spontaneous throbs—before the startled eye,
Can give its warning. Strange! but thus it is:
And time hath rather added to the spell,
Than aided to dissolve it. Now methinks,
'T will last till thought shall cease—shall sleep—perchance,
To dream in bliss again